This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

C
8319
266.65

C
9.266.65

Eccl. Biog. – Friends – U.S.
Biog. I. – Penn.
Friends.

The Gift of the
Tract Association
of Friends, through
Joseph Snowdon,
of Philadelphia
Rec.d Sept. 16. 1846

MEMORIALS

CONCERNING

DECEASED FRIENDS,

MEMBERS OF

The Yearly Meeting of Philadelphia.

PUBLISHED BY ITS DIRECTION.

PHILADELPHIA:

PRINTED BY JOSEPH & WILLIAM KITE,

Carpenter and Seventh Streets.

1842.

C 8319.266.65
~~C 8330.10.5~~

MEMORIALS

CONCERNING

DECEASED FRIENDS.

Testimony of Kennett Monthly Meeting, concerning RACHEL BARNARD.

THIS our beloved friend was the daughter of Ephraim and Elizabeth Wilson of Londongrove township, Chester county, from whom she received a guarded education; and being brought, through the inshinings of Divine light, to see the necessity of great circumspection in dress and deportment, she was enabled to bear the cross in early life, and to be an example of plainness and sobriety.

Having experienced that peace which is the reward of well doing, and patiently abiding under the Lord's forming hand, she came forth in a lively and acceptable testimony about the twenty-third year of her age; and taking heed to the gift received, became a well qualified minister of the Gospel. After her marriage, she became a member of this meeting, and being endued with sound judg-

ment, was engaged in our meetings for discipline that the testimonies of our religious Society might be preserved on their primitive ground. Although of a tender constitution, having the unity and sympathy of Friends, she devoted much of her time to the service of Truth; visiting the meetings generally on this continent to the satisfaction of the visited. In the course of her travels, as well as at other times, she was well qualified for service in families, and sometimes intimated she felt but little freedom to go on formal visits. On returning from one of her latter journeys, she expressed to some Friends her thankfulness for having been so mercifully supported; and appeared anxiously concerned to perform what she believed was required of her, while bodily strength would permit. Under declining health she attended the Yearly Meeting at Baltimore, and some of its constituent branches, much to the relief of her own mind, and to the satisfaction of Friends; and soon after being confined to her bed, expressed thankfulness that she had been favoured to reach her outward habitation with a peaceful mind; intimating a belief that she might now be released from such exercises, and that her time was hastening to a close. Her bodily affliction being great, she appeared desirous to be released, if it

was the Lord's will: and feelingly expressed, "'by Grace ye are saved, through Faith.' I have often thought if that could be fastened on the minds of the people, as it is on mine, they could not dwell at ease; though they might swerve to the right hand or to the left; but there would be a coming back. And while I sympathise with the rightly exercised in their many trials and deep baptisms, I exceedingly lament the situation of those that are, as it were, half Jew and half Ashdod."

On the morning of her decease she expressed an apprehension that she had passed the last night of her sojourning here. And at a time of much extremity said, "gracious Father, please to grant me a little rest;" which she mercifully experienced. After this, in a peaceful manner she expired, the 16th of Eleventh month, 1820, in the 40th year of her age.

Testimony of Haddonfield Monthly Meeting concerning our beloved friend RICHARD JORDAN.

IT appears from memorandums which he has left, that he was born at a place called Elizabeth, in the county of Norfolk and colony of Virginia, the nineteenth of the Twelfth month, 1756, and that his parents, Joseph and Patience Jordan, were members of our religious Society. His father being much from home on business, and his mother dying whilst he was quite young, his education was so far neglected, that he was but a few times at a religious meeting of Friends, until he was twelve years old. But the watchful care and unspeakable mercy of the Lord, was manifested in the tendering visitations of his holy Spirit, exciting awful impressions on his mind respecting a future state; and raising at times fervent desires after an inheritance among the spirits of the sanctified in heaven, when time to him should be no longer. But not keeping close to this religious exercise, the tendering sense of Divine goodness became much effaced, his mind alienated from the source of all true comfort, and his feet with avidity were tracing the paths of temptation and lying vanities. In this condition it pleased

the Shepherd of Israel renewedly to bring him under a deep sense of judgment and condemnation for sin; and as he patiently and humbly abode under this refining baptism, though at times tempted to give up all hope of ever attaining to a state of acceptance and peace, he was, through great mercy, enabled to surrender himself into the hands of his all-sufficient Redeemer, and brought into a living and heartfelt experience of reconciliation to God, through Jesus Christ our Lord.

Being married and settled in North Carolina, and having passed through many deep and various baptisms, with an awful impression that he was called to the ministry, and at times a sensible feeling of the Divine hand putting him forth therein, which he strove to avoid; he was, in the twenty-fifth year of his age, enabled to resign himself to the disposal of the blessed Head of the church, and strengthened to express a few words in a small meeting of Friends; which yielded indescribable peace to his hitherto oppressed and afflicted soul. His appearances in the ministry were for a long time small, and not frequent; his mind being covered with a fear and dread lest he should shoot out into branches, and not truly know an establishment in the root of immortal life. He kept much at home, except attending his own yearly meeting, and

some neighbouring meetings in Virginia, and also travelling on foot in religious visits to some places in North Carolina. Being faithful in the little, his qualification for further services became enlarged, and feeling a religious concern to visit the meetings of Friends in the northern and eastern states, he opened the same to his friends, and in the Third month, 1797, obtained certificates of their unity, from the monthly and quarterly meetings of which he was a member. His visit to those parts was attended with the savour of Divine life, and as a messenger of Christ his fervent labours in the ministry were made effectual to the quickening of many minds, and to the real edification of the church. Some time after his return from this journey, his mind being often greatly reduced and humbled, a prospect of extensive religious service in foreign parts was weightily spread before him, which, through holy help, he was enabled to give up to; and in the Second month, 1800, after receiving the requisite certificates, he left his residence with a humbling sense of the Lord's hand upon him; and soon after, embarked at New York in a vessel bound for England. Being strengthened to complete his visit with much acceptance and in the unity of his Friends, to most of the meetings in Great Britain and Ireland, and also to

several parts of the continent of Europe, where he experienced many remarkable preservations, and signal interpositions of Divine Providence, he returned to America in the Tenth month, 1802. After the lapse of several months, believing himself called upon to reside some time in Connecticut, he removed with his family to Hartford, in that state, in the year 1804. Whilst an inhabitant there, he paid several religious visits to distant meetings; and in 1809, being satisfied that it would be right for him to leave those parts, and again change his residence, he spread the same before his Friends; who after due deliberation, signified their unity with his prospect; and he accordingly came and settled within the limits of this monthly meeting. His time for several years was much occupied in attending to the services of our religious Society, and in performing some religious visits. In the management of his temporal affairs, he was remarkably cautious of entering into engagements or contracting debts, lest through any unforeseen occurrence, an honourable and punctual discharge of them might be improperly delayed or prevented, and a blemish be thereby brought upon the cause of Truth, which to him was more precious than any earthly possession: this guarded circumspection was so strictly maintained, that, making

his wants few, he rarely had any unsettled accounts on hand.

Being devoted to the service of his heavenly Master, he was made an able minister of the gospel; and though at times, in the beginning of his communications, he might seem to the superficial observer, to move on in weakness, yet to the truly gathered spirits he was felt to be exercised in watchful care not to proceed faster or further, than as the great Shepherd of the sheep was pleased to lead along, in the openings of the divine gift. His reverent humble waiting, and deep exercise of spirit, in his silent sitting in our meetings, was instructive, and at times had a reaching effect upon the minds of those around him; and when put forth to speak to the people, it was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; baptising the audience, and clearly opening to individuals their states and conditions, showing with indubitable certainty, that the pathway of peace and salvation was through the effectual operation of the cross of our Lord Jesus Christ.

In the Third month, 1825, he met with a close trial in the death of his beloved wife, which he bore with exemplary resignation.

In the Eighth month, 1826, returning from a visit to Salem Quarterly Meeting, held at Wood-

bury, and conversing with a friend in allusion to a visit he had lately made to Friends in Philadelphia, he expressed the great peace and satisfaction he felt in recurring to it; emphatically said that it would be his last visit, and appeared settled in the conviction that the happy period of his release from the trials of time was near at hand. In a few days after this, he was taken unwell; and in this his last illness, which continued about two months, he had much conversation with several of his dear and intimate friends, upon the present state of our religious Society, earnestly declaring as his belief, that all those who were led by the Spirit of Truth, would feel themselves constrained to acknowledge all that is recorded in the Holy Scriptures, concerning the coming, the sufferings, and offices of our Lord and Saviour Jesus Christ, as he appeared in the flesh at Jerusalem. He several times declared as his firm conviction at that awful period, that however painful the present state of things was, to the sincere followers of the Lamb, yet he fully believed it would be made the means of purifying the Society of much of its dross; and that such as stood faithful in their allegiance to Christ, would be deepened by it in the life of religion. He had seen (he said) that the Lord would take the cause into his own hand, and none should be

able to hinder him: that those of this Society, who had been highly favoured, but who had turned their backs and forsaken Him, would be cast out, and others brought in, who would stand for the honour of his great name, and for his cause in the earth.

On the 16th of the Ninth month, a friend calling to see him, he intimated that he thought his recovery very doubtful, considering his age, and the great prostration of his strength; but he several times remarked that 'he had no will but the Lord's will.' He expressed with much feeling and deep sorrow, his concern for those, who, by giving way to their creaturely wisdom and carnal reasoning, have departed from the Christian faith. With much emphasis he said, "Oh, what will those men do, that deny the divinity of our Lord and Saviour Jesus Christ! what refuge will they have at such a time as this; on a sick bed—O, what will become of them!" —Once he said, "I would not be in their state for any thing in the world." He intimated that during this sickness, he had much opportunity for reflection, both by day and by night; and he had thought much upon the awful state of those people that deny the Lord, and the only hope of salvation, which, added he, is by the mercy of God, through the merits and the grace of our Lord Jesus Christ. Then he said with much

emphasis, "My hope, my only hope for salvation, is in the mercy of God, through the merits of Jesus Christ." These, or words nearly similar, he repeated several times during the course of the conversation. He enlarged very instructively on the ground of this his hope, and the great stay and comfort it was to his mind:— "Oh," said he, "I would not give this hope in the mercy of God, through Jesus Christ, for the whole world." He then proceeded to relate, how, during that illness, many Scripture passages, both out of the old and new testament, had been unfolded to his mind with great clearness and comfort, respecting the plan devised by Divine love for the restoration of poor fallen man, and the salvation of sinners.—After setting forth the fall of man, through the temptation and subtlety of satan, and his aspiring above the station appointed him by Divine wisdom, he proceeded to open some of those passages, beginning with the promise of the seed of the woman, that should bruise the head of the serpent; and enlarging upon many scripture testimonies showing that this Seed is Christ, even He who died for our sins on the cross, and who is a propitiatory sacrifice for the sins of the whole world, an Advocate with the Father, and Mediator between God and man. He enlarged upon what faith in God, and in our Lord

and Saviour Jesus Christ, had done in every generation; then emphatically said, "This is also my faith, and I shall die in it, as I have lived, hoping in God's mercy, through our Lord and Saviour Jesus Christ."

On the 18th of the month, being alone with a friend, he entered into conversation on the present state of Society, and remarked, that there were many under our name, who had made a mere profession, but had never been convinced of, nor yielded obedience to, the principles and doctrines of Friends; and it was no marvel if such were carried off with unsound notions. He said, he believed it had been permitted, in order to manifest such as these, but he was firm in the faith, that the ancient doctrines and principles of the Society, as set forth in the Scriptures, would prevail; and all those who were building on Jesus Christ, would be preserved, amid all the storms and commotions that now agitated the Society; and it would yet arise and shine in more of its ancient beauty than many now living have ever seen it; adding, "I may not live to see it, but there are some of you that will." He remarked to a friend who called to see him; "It is a satisfaction to reflect that my outward concerns are all settled." After a solemn pause he added, "I know that I am a poor creature, and have nothing to de-

pend on but the mercy of a gracious God, through Christ Jesus my Lord. Oh, these poor things that are trying to do away all belief in the authenticity of the Scriptures, and in a Saviour, what will become of them! No other foundation can any man lay than that which is laid." His bodily sufferings were at times great, but he was preserved in patience and resignation to the Divine will; and several times he ejaculated with much earnestness, "Oh, blessed Saviour! Oh Lord Jesus help me;" evincing that his dependence was placed upon the Physician of value.

A few days before his decease, he remarked to a friend, that the crisis had not been shown to him, when he should be taken; but from the way he felt, he thought it could not be much longer. The friend intimating that she supposed he thought he should not recover, he answered, "I leave it all to Him who knows how to order all things for the best. I have no desire but that his blessed will may be done."

On Sixth-day, the 13th of Tenth month, he became much worse, and about three o'clock on Seventh-day morning, the approaching change was apparent. He was in much suffering until about ten o'clock, when the conflict seemed to be nearly over; and breathing shorter and shorter, he quietly and calmly departed, about

a quarter after eleven o'clock, that forenoon, in the seventieth year of his age, being a minister about forty-five years.

A Testimony of Shrewsbury Monthly Meeting, concerning HANNAH H. HARTSHORNE.

"Blessed are the dead who die in the Lord." Believing this language applicable to the subject of the following memorial, we are desirous the account may have a useful effect, particularly on those in early life, and encourage them to prize every visitation of Divine love and mercy, and dedicate their hearts to the cause of their Redeemer.

Hannah H. Hartshorne, daughter of John and Hannah Hartshorne, in very early life evinced a tenderness and feeling under religious impressions, a sense of Divine love and mercy, and a desire to be of the number of those children of whom the blessed Saviour testified, "of such is the kingdom of heaven." Her natural disposition was lively and active; hence she often felt the restraints of a guarded education to produce a cross to her inclination, particu-

larly in an attire consistent with our profession.

It appears from her diary, that it was her practice from twelve years of age, to retire to her chamber, there in secret to hold communion with Him who had touched her heart with his love, entering into close scrutiny how she had passed the day. A painful disease confined her to the bed about three years—two of which she was deprived of the use of nearly all her limbs—attended with acute protracted suffering, which she was enabled to bear with patient resignation, acquiescing in the trying dispensation, from the full persuasion it was permitted in best wisdom; saying, "I believe if I entirely resign my own will, that power that has been with me, will continue with me to the end of my pilgrimage; if it is not presumption in me to say so."

The following is extracted from her diary.

"Can I be grateful enough for the many blessings I daily receive from that good Hand, which has been near me. Poor and unworthy as I am, my Heavenly Father is mindful of me, and has graciously condescended to sweeten the bitter cup of suffering, which in mercy He has seen meet I should drink of. And although at times grievous to be borne, I believe my afflictions have been blessed to me many

ways; they have had a tendency to wean me from the world, and stain the enjoyments thereof in my view. O, that all my young friends knew the incalculable benefit arising from an early dedication of ourselves to the Lord; we can never begin too soon to prepare for death. I now see there is more real enjoyment in humbly submitting to His will concerning us, than in all the pleasures of this world, which soon pass away, and will never afford peace of mind. May others see the Lord's hand in my illness; the marvellous loving kindness of my God, who has wonderfully been my support."

On the state of Society, she notes: "Seventh month, 19th, 1827. This is a scattering time in our Society; many who were once as waymarks amongst us, have turned aside, and widely departed from the true faith, from the path trodden by our primitive Friends, who suffered persecution hard for flesh and blood to bear; but through all they continued stedfast in the truth. How different in the present day! those who have departed and separated themselves from the Society, are trying to draw the young and inexperienced into their views on important and solemn subjects. Oh, may they be brought to see their error and repent, ere it is too late. The young people are much to be

felt for; may they be able to judge rightly." She was frequently introduced into great poverty of spirit, which brought her mind into close exercise, and being of a retired, diffident disposition, this led into fear, lest she had offended her heavenly Father. She could not trust to former experience, nor live on the manna of yesterday, but desiring daily bread, sought it where it was to be found; enduring without a murmer, all that her gracious Redeemer was pleased to appoint for her purification and refinement; saying, "if it is the will of my heavenly Father, I think at times I could cheerfully suffer (if possible,) more than I have already gone through; but when He is pleased to say it is enough, I shall be thankful, though I know it is an awful thing to die;" adding, "I am a poor creature, but I feel quiet, and hope it is not a false rest. I have nothing of my own to trust to, but the grace and merits of my blessed Saviour, who has done much for me." Giving some directions and messages she added; "live so as to prepare in health for such a time as this; read the Scriptures; I have found great comfort in reading them, though I sometimes could not feel that, I have at other times felt, but it now affords me satisfaction. How different things appear on a sick bed! Many opportunities I have not improved. I am

sorry for not having been careful enough when at meeting to have my mind engaged as it ought to be. Now I feel the privilege of attending meetings; Oh prize it." She spoke of her dissolution with much tranquillity, saying, "I believe my death will be without a struggle. I feel it will be peaceful; and that you will be spared the trial of seeing me suffer at the last." At another time, "how dreadful it must be to feel distress at such a time as this; what can be equal to it!" Again, "It is through the crucified Emmanuel I hope for acceptance; I have done nothing to merit the favour. I have had a bitter cup, but it has been sweetened to me. I have not had one pain too much; sweet peace has followed taking up the cross. Many things were a cross to my inclination, but I endeavoured to be faithful, and have been rewarded. Dress is trifling; I have considered it so since being sick; it is vanity—the world and its follies. Oh, if the light becomes darkness, how great is that darkness. It is necessary to have oil in the vessel; be ye also ready, for at such an hour as ye think not, the Son of Man cometh. As my bodily powers weaken, I am stronger in the inner man." Desiring to hear a chapter read, she said, "Oh, the prospect I have had this morning of the happy state. I want to go to join in singing praises and

thanksgiving. I long to enjoy what I have been favoured to see. It is a foretaste, but it is almost too much for any clothed with mortality to feel. What is to be compared with a happy eternity !" Having passed through an exercising season of mental conflict, she broke forth: "Rejoice with me, I have had a sweet prospect of angels, to carry me to the bosom of my Saviour. I have seen a white robe and a new name: it fully compensates for all my sufferings. I long to be gone." Some days after, she was heard in a feeble voice to say, "receive me into thy kingdom; Oh, the quiet and sweet peace. I only asked for the lowest seat, and the arms of my Saviour are open to receive me!" Three weeks previous to her dissolution, the power of articulation entirely ceased, leaving her senses unimpaired; and at the same time all pain left her. At this period, herself and friends apprehended her close was near; a clear prospect seemed given her of entering into rest, and that a crown awaited her; which she intimated in an impressive manner, with a countenance composed and pleasant. But in unsearchable wisdom she was again deeply tried in body and mind; yet it was evident that the Everlasting Arm was underneath. She intimated (by writing,) that she had been too anxious to be released, to enjoy the rest she had

a prospect of, but now felt peace in being resigned to life or death; adding, "I believe it is not entirely on my own account I am continued in suffering." At another time; "As much as I suffer, I would not change my present situation for any thing in this world, for what is it to me now? I feel nothing in my way. Let not the world, nor the things of it ever stand in the way of duty; the cross must be borne, if we expect to obtain the crown." Thus continuing in unshaken faith on the one sure foundation, Christ Jesus, the Rock of Ages, until it pleased infinite wisdom to release her spirit in the manner she had a prospect of, being favoured to experience a mitigation of bodily pain, and relieved from exercise of mind, some time before her departure, she appeared centered in a calm, patiently waiting her change, the prospect continuing of an admission into those enduring mansions, where it is believed her "treasure was laid up." A few hours previous to which event her speech returned, and the last expression she was heard to utter, was "resignation." Soon after, (about the hour she had mentioned,) without apparent suffering, she sunk as in a slumber; and gently breathed her last, the 6th of the Fifth month, 1828, in the 23d year of her age.

A Testimony of Kennet Monthly Meeting concerning our Esteemed Friend JOHN PARKER.

He was born in Wilmington, (Delaware,) in the year 1748, and had a birthright in the Society of Friends. By the death of his father he was deprived at an early age of his parental care. About the 14th year of his age, he was put apprentice within the verge of London Grove meeting, which he sometimes attended; and has often been heard to mention the many heart-tendering seasons he there experienced, under the baptising ministry of divers Friends, whom he ever after had in grateful remembrance. Being of a sprightly disposition, and under but little restraint, no lasting impression was then manifest, but no doubt it was as bread cast upon the waters, found after many days. He served out his apprenticeship with reputation.

About the 26th year of his age, he entered into the marriage state, and settled within the verge of Kennet particular meeting, to which he belonged until his decease. Not long after his marriage, a time of great commotion overspreading our country, he was brought into deep exercise; having but little to support his family, but what he procured by his own indus-

try, he was made willing to put his trust in that power which clothes the lilies and feeds the sparrows. It was about the 28th year of his age, that it pleased the Lord, in the riches of his mercy, to visit the mind of our dear friend with the powerful influence of the Holy Spirit, bringing his strong will into subjection, and sanctifying for the Master's service, the talents with which he was endowed. It was then he believed himself called to the solemn office of a Gospel minister. This, to him, was a humbling dispensation; saying he felt so poor, so little, and uninstructed in the work of religion, that he could hardly esteem it possible that the Almighty would condescend to make use of so unworthy an instrument, for the promotion of his holy cause. His first appearance was in few words; and continuing in faith and patience, he grew in the Divine gift, and for many years was a faithful and able minister of the Gospel; though not in the words which man's wisdom teaches, but in the simplicity and power of the Holy Spirit, to the edification and comfort of many.

He was enabled to bear with meekness, a firm and unshaken testimony against the shedding of human blood, and to the coming of the peaceful kingdom of the Messiah; in which he was supported in his wonted cheerfulness, and evinced the soundness

of his faith, by many times patiently suffering the spoiling of his goods, and was also much engaged to strengthen the hands, and confirm the faith of those who were ready to be dismayed.

It may be truly said he loved peace, and earnestly laboured to promote universal love, unity and good order in the church. He was a man of an original cast of character, not very thoughtful of what he should eat, or wherewithal he should be clothed; and feeling happiness and contentment within himself, he seemed to spread a ray thereof where he went. Having acquired a considerable fund of useful knowledge, which joined to a familiar and unassuming manner, made his company agreeable and instructive, many were comforted therewith. In the hour of affliction, in the chamber of sickness, and by the death bed, his character appeared in its most endearing aspect, being peculiarly gifted to administer consolation at such solemn seasons.

In his worldly concerns, he set a good example of moderation, contented to live within the means he possessed, and cautious not to let his mind out into wordly entanglements, which tend to disqualify for a faithful discharge of religious duties; not suffering any thing of a pecuniary nature, nor the inclemency of the weather, to prevent his attendance of religious meetings,

if health permitted. He was a laborious man, working diligently with his hands to provide things necessary and honest in the sight of all men. A blessing having attended his honest endeavours, he supported his family with reputation; and the example he has left behind in this respect, was of more real value than large patrimony.

Being of an unsuspicious temper, and charitable towards others, he was loath to believe that any who professed religion could be insincere; and was disposed to make every allowance for the weakness of human nature, that the most liberal charity could require. When a discontented, dividing spirit, made its appearance in our Society, he witnessed its progress with deep feeling; and to the day of his death, his spirit was grieved, and borne down in beholding the desolations which abounded; but when it became apparent that the cause of Truth was at stake, and that the doctrine and discipline of our Society ought to be maintained, even at the sacrifice of personal considerations, he met the crisis with that firmness which had characterised him through life, not regarding the frowns of men, where he believed the testimony of Truth was concerned. However deeply affected with evidences of a slanderous spirit, he was not to be deterred in the honest discharge of apprehended duty.

During the course of last winter, he was severely attacked with a catarrh fever, from the effects of which he never fully recovered. A short time previous to our last Yearly Meeting, he performed a visit to his friends in Philadelphia, and parts of Jersey; and though labouring under much debility of body, attended meetings as they occurred; and by information received, he was in most of them acceptably engaged in public testimony, and manifested a freshness and greenness in his old age, animating to others. He attended our last Yearly Meeting, but was impressed with a belief that it would be the last he should attend. After his return home his bodily debility increased, though his mind seemed to brighten. About three weeks before his decease, he mentioned to a friend; "I think much of late about dying;" adding, "it is a serious thing to die. If the righteous scarcely are saved, where shall the wicked and ungodly appear." About a week after, in his last public testimony, being in a very weak state of health, he quoted the text, "Whatsoever was written aforetime was written for our learning, that we, through patience and comfort of the Scriptures might have hope;" this he explained to be the hope of eternal life, through Jesus Christ; and that the doctrines of

the Scriptures, with regard to Christianity, were to be devoutly read and believed; and as we advanced in religious experience, and above all, as we drew near the solemn close of time, we should, if we really were members of the church of Christ, increase in desire to read and to meditate upon the promises and consolations of the sacred volume: closing with these words; "what better can I say in conclusion, concerning these writings, than to use the language of a learned and pious man; 'they have God for their author, salvation for their end, and truth, without any mixture of error for their matter.'" Near this time he remarked to a friend; "As regards myself, I can remember the time in my youth when I first gave in my name to serve the Lord. I was broken down and deeply contrited; and in this lowly state, experienced inexpressible peace and sweetness of feeling. A renewal of this precious feeling, I have felt at various periods of my life;" and added, "I think I have felt a measure of it now in my old age." With respect to the leaders of the party which had seceded from Friends, he said he was fully convinced, that the ground of their departure, was radical unsoundness in the Christain faith, having rejected the doctrines of the divinity and mediation of Jesus Christ; and further added,

that for such as had been beguiled and misled by these leaders, he felt much sympathy and great anxiety. Speaking of the awfulness of a denial of Christ, he said; "the divinity and mediation of Christ, form the foundation-stone of the Christian religion; all that is built on any other foundation than this, will be found to be built on the sand." And further gave it as his opinion, that the want of true humility, and the pride and arrogance of the human heart, had been the means of estranging many from the path of peace. With regard to an individual, he said; "he believed he had been too high-minded to receive the caution and advice of elders, and other faithful Friends; and that he had always thought it right himself, to take such counsel, and had found safety in it." Some days before his decease, he said; "I have much comfort here; my only hope is in Christ and in his mediation and intercession with the Father, for my being received in the end." He expressed at another time, when under great suffering: "Oh, that I had the wings of a dove, that I might flee away, and be at rest. Be near me, Oh Lord, in these times of great trial, when the soul is about to be separated from the body. Oh Lord, my trust is in thee, let me not be ashamed." Two days before his death, finding himself growing worse, he

took an affectionate leave of his family, and spoke at some length, setting forth his faith and belief in the dear Redeemer, who gave himself a ransom for all. After this, he often appeared to be either in vocal or mental supplication, until First-day morning, the 12th of the Seventh month, 1829, when he quietly breathed his last; being in the 81st year of his age. Having laboured earnestly for the promotion of the blessed cause of truth and righteousness in the earth, the remembrance of his faithful labours is precious to many minds.

A Testimony of Haddonfield Monthly Meeting of Friends in New Jersey, held Second month 8th, 1830, concerning our beloved friend SARAH CRESSON.

THIS, our dear friend, was the daughter of Joshua and Mary Cresson, members of our religious Society, and was born in the City of Philadelphia, in the year 1771.

Early in the morning of life, her mind was awakened to the great and important duty of preparing for a happy immortality; and not reasoning with flesh and blood, but yielding obedience to the light of Christ, she grew in grace,

and became eminently qualified for usefulness in that ministry, whereunto we believe she was called, and appeared in the public exercise thereof, in the 20th year of her age.

She was engaged in our religious meetings, and on other occasions, to wait in solemn silence before the Lord; so that the reverent frame of her mind, was apparent in her countenance, and seemed to shed its influence on those around her. Continuing dedicated to that dignified cause in which she was engaged, she became enlarged in the ministry, and travelled much on this continent, in the service of Truth; in the promotion whereof her mind was deeply interested; and under the prevalence of that humility, which was the clothing of her spirit, ascribed all to Him, who is the author of all good; saying, "I feel it needful to remember, that I can do nothing for myself, or for any one else, however dear and beloved, unaided and unreplenished with heavenly virtue and grace."

In the year 1807, she removed to live within the limits of this monthly meeting, of which she continued a member; fervently labouring in our meetings for the cause of her Divine Master; and being eminently favoured in supplication and prayer, she seemed to have near access to the Throne of Grace.

Her sympathising spirit was often drawn to visit the habitations of the poor and afflicted; and her benevolence in administering to their wants, will, we trust, be had in lasting remembrance by many.

She attended our last Yearly Meeting, and was very acceptably exercised therein; shortly after which, she was mostly confined by bodily indisposition, and was several times heard to say, "She believed she should not attend another Yearly Meeting, or again visit her friends in Philadelphia, as the period of her removal from this scene of probation was near at hand." Adding, "How desirable it is to live each day as though it were the last; to be in truth, a dedicated disciple of the blessed and holy Jesus; however stripped and tried; however cast into the furnace, heated seven times more than ordinary." At one time she said; "Oh, to be a purified spirit, a saint clothed in white raiment; how is it to be coveted, though all things else vanish, or become as a scroll! Oh, then may we be strengthened to say, 'Let not thine hand spare, nor thine eye pity,' omniscient, holy One—completely pure—ineffably glorious!—for I am sensible, all that I can enjoy, must be by the influence of thine unfathomable, unbounded mercy!"

In speaking of the separation which had

taken place from our religious Society, she said; "It had been produced by a departure from first principles in many ways."

This, our dear friend, dwelt much in retirement, believing that in frequently waiting in secret before the Lord, our spiritual strength would be renewed; and we become thence enabled, in our intercourse with each other, to witness preservation from indulging in vain and trifling conversation.

It was also her religious concern to be preserved from feeling hardness, or bitterness towards her fellow creatures; believing the more we dwelt in the spirit of the blessed Jesus, the more we should be enabled to stand before our enemies; often expressing, that "meekness is the Christian's armor."

At one time, she supplicated thus: "Most holy, heavenly Creator; Lord of heaven and earth, and sea! I would with all my sense of vileness, ask thee, to deliver me from this hour and power of darkness, and temptation. Oh! let me trust in thy power, and recur to the merits of Jesus, the Son, and Sent of thee, that I may wait and hope for thy forgiveness, and escape from destruction."

For some time previous to her confinement by indisposition, she was frequently engaged in her ministerial gift in our meetings, bringi

forth out of the treasure-house, things ancient and new; and was favoured with renewed ability from time to time to preach Jesus of Nazareth, and him crucified, to the confirming of many in the truths of the Gospel; saying, "Unless I can preach Jesus Christ, and him crucified, my lips must be forever sealed in silence."

The preaching of this Scriptural doctrine, gave offence to some of those who had embraced unsound views, under the specious pretence of greater light, and deeper insight into the mysteries of the Gospel.

About two weeks before her decease, she left her home to try the effect of a change of air at Woodbury, where in a few days she was attacked with bilious fever.

A state of severe mental conflict, was permitted, in inscrutable wisdom, to attend our beloved friend; as it has also many other dedicated servants of the most High. Yet amidst this season of deep baptism, we have reason to believe that her hope and confidence in the Rock of her Salvation, was in great mercy renewed. A day or two before her death, she was observed to clasp her hands together, and express these words, "Oh! my soul, praise be to God!" which were nearly the last words she was heard to utter. After which she remained

nearly quiet, and calmly closed her life on the 23d of the Ninth month, 1829, aged 58 years; a minister about 38 years. The remarkable, peaceful, and sweet solemity, felt by those present at the time of her final close, was an evidence, we humbly trust, that she is admitted into that holy city, which needeth not the light of the sun, nor of the moon; for the glory of God doth enlighten it, and the Lamb is the light thereof. Her remains, accompanied by many Friends, were interred in Friends' burial ground at Haddonfield, on the 24th of Ninth month, 1829.

Testimony of the Monthly Meeting of Friends of Philadelphia, for the Southern District, held Eleventh month 25th, 1829, concerning our beloved friend HANNAH EVANS.

SHE was the daughter of David and Mary Bacon, late of this city, and was born in the Third month, 1765. In early life, she was made sensible of the fear of the Lord, and through the gracious extendings of his love, was drawn into submission to the humbling power of the cross of Christ. Being concerned to abide under the purifying operation thereof,

she was enabled to maintain a steady example of humility, and a close adherence to our religious testimonies, and was thus gradually prepared for usefulness in the church.

In the year 1786, she was married to our friend Jonathan Evans, and settled within the limits of this meeting; and sometime after was appointed an elder; which station she endeavoured to fill with fidelity and a tender concern for the prosperity of Truth, and a lively exercise for the improvement of her fellow members.

She was an example of simplicity and self-denial in her family, and endeavoured to bring up her children in the fear of the Lord; being more concerned for their everlasting welfare, than for the acquisition of any temporal advantage.

In seasons of religious retirement, when the family was collected in silence, or for the purpose of reading the holy Scriptures, and other religious books, the fervent exercise of her spirit was often felt, to the tendering of the hearts of those present.

She was circumspect and solid in her deportment, yet affable, affectionate and cheerful; rendering her company agreeable and instructive. Feeling much sympathy with such as were under affliction, she was often engaged

in alleviating their distress, labouring to promote the welfare and happiness of her fellow creatures.

Being endued with a sound judgment, sanctified by Divine grace, she was made eminently useful in the exercise of our Christian discipline, labouring in meekness and love to support the salutary order of church government. She was faithful in private labour with such as had missed their way; earnestly and affectionately seeking their restoration.

Having for several years been impressed with a weighty sense that in the ordering of Divine wisdom, she was called to the ministry of the Gospel of Christ, she was greatly humbled under the prospect; and after enduring various baptisms, preparatory to this awful work, she was strengthened to resign herself to the all-wise direction of the blessed Head of the Church, and came forth in public testimony in the year 1801.

In our religious meetings, she was engaged in humble, reverent waiting on the Lord, for the renewal of spiritual strength, being concerned not to move in the exercise of her gift, without the fresh evidence of Divine requiring.

With the approbation of this meeting, she paid religious visits to many of the meetings of Friends, within our own, and some of the

neighbouring Yearly Meetings; though, during the last sixteen years of her life, her constitution was so impaired by frequent attacks of severe illness, that she was unable to travel much. Yet in this debilitated state, and even while under great bodily infirmity, she manifested a continued dedication to the cause of Truth, in the diligent attendance of our meetings for Divine worship, and for discipline; in which respects her care and example were conspicuous, even when her weakness was so great as scarcely to admit of her going out. She suffered much in spirit on account of the attempts made of latter years to destroy a belief in the authority of the holy Scriptures, and faith in the divinity and offices of our Lord and Saviour Jesus Christ; and was concerned to bear testimony, both publicly and privately, against the danger of yielding in the smallest degree, to the delusive opinions of those, who, under a profession of great spirituality, were secretly endeavouring to undermine the foundation of the Christian religion.

On the 22d of the Second month, 1829, she was taken very ill. On Third-day morning, the 24th of the month, she remarked; "I feel like a poor thing; my bodily weakness and distress are very great. If my mind can only be kept in humble dependence upon Him, who

alone can support and sustain in affliction, it will be a great blessing." On Fourth-day she remarked; "The extreme pain causes me to moan; but I do not murmur or complain." And shortly after; "This suffering is only of the body, the mind is quiet and calm. It seems as if I could take hold of no worldly thing." In the afternoon: "We must all fill up our portion of suffering, but if it only purifies and cleanses, and prepares us for a better inheritance, it is no matter what our sufferings here are." In the evening she remarked; "My sufferings on Second-day night were so great, that I thought it would have been the closing scene; but it was a great favour that I felt nothing, as regarded myself, pressing on my mind."

On Fifth-day morning, she remarked to one of her family; "It is marvellous how calm and peaceful my mind is preserved; it is a great mercy." It being observed that death would be a happy change for her, she replied, "Yes, through mercy it will; death never seemed to me to be so near before. I have no wish either for life or death; but desire to suffer patiently whatever the Lord may see meet to dispense. I leave it all to Him, who knows how to order all things for the best. My mind is mercifully centered in a state of peaceful resignation. I have endeavoured to do what I could; and now

I must leave you in the hands of Him who has been my strength and support, under many deep trials and conflicts. Keep low—keep humble,—what a precious thing true humility is! O, how I have prayed for myself, that I might be kept little and humble; and for you also." In the afternoon, she thus expressed herself. "Some of us can say we have nothing to boast of but infirmities. It is not by works of righteousness that we have done; it is of his mere mercy that we are not consumed, because his compassions fail not." After a pause; "O this pain, this severe pain, it is hard for nature to bear; but it is all pain of body, the mind is calm and quiet. It has been a great support and consolation to me many times under trial, that I have held firm my faith in the mediation and redemption of our Lord and Saviour Jesus Christ, and it was never more firm than at this time. It is all I have to trust to now in this time of suffering. Nothing else will do for us."

A little while before her close, it was remarked, that it seemed likely her sufferings would shortly be over; to which she replied; "Yes; they will soon be over. I feel very quiet and comfortable." And soon after, her husband being by her, she said to him; "Trust in the Lord;" which were her last words.

She quietly departed on the morning of the 27th of the Second month, 1829; we have no doubt, to an inheritance, incorruptible—undefiled, that fadeth not away—eternal in the heavens; being aged nearly 64 years; a minister about 28 years. In the recollection of her circumspect life, and her dedication to the service of her Lord and Master, we can feelingly adopt the language; "Blessed are the dead which die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

A Testimony of the Monthly Meeting of Upper Evesham, New Jersey, held Third month 12th, 1831, concerning our beloved friend ELIZABETH COLLINS.

THIS, our dear Friend, was born the 4th of the First month, 1755; her parents, Joshua and Naomi Ballenger, being members of our religious Society.

It appears by her own account, left in writing, that her father died soon after she was six years of age, which, notwithstanding the care of a watchful and affectionate mother, subject-

ed her to many trials and difficulties; but she found her gracious Helper to be near; although, like Samuel, when called of the Lord, she knew not what it was, that then tendered her mind, causing her at times to wet her pillow with her tears. But yielding, in measure, to His divine spirit, she experienced the supporting arm to be underneath, and was strengthened to resist many of the temptations incident to youth.

In the eighteenth year of her age, she joined in marriage with John Mason, a member of Evesham meeting, who, in about four years, was removed by death.

Being thus left with two small children, under a humbling sense of her afflictions and trials, she was brought very low in body and mind; but, (she remarks,) "the Lord, in mercy was near to support, and bear up through all, that I did not sink below hope; but was enabled to put my trust in Him, who had promised to be with the widow and fatherless."

In the year 1778, she was married to our Friend, Job Collins, and became a member of Upper Evesham meeting; where, in the twenty-fourth year of her age, her mind became exercised, under an apprehension that she was called to bear public testimony therein. After a season of deep baptism, she was enabled to

yield obedience to the Divine requirings, by expressing a few words in meeting, which afforded her great peace of mind. Notwithstanding this, she had often to experience times of close stripping, when she was ready to call all in question; but he who regardeth the sighing of the needy, and satisfieth the hungry soul with bread, condescended in mercy to favour her with the light of His glorious countenance, to the strength and consolation of her drooping spirit; qualifying her as she attended closely to the manifestations of duty, and persevered in unreserved dedication to the Divine master, to become a useful instrument in publishing the glad tidings of the Gospel of our Lord and Saviour Jesus Christ. As a minister, she was skilful in dividing the word; labouring zealously in the authority of Truth, to stir up the lukewarm and indifferent, and speaking a word in season to those that were weary; while the purity of her life, and the Christian meekness which marked her character, adorned the doctrines she delivered to others. In the exercise of the discipline she was judicious and firm, being deeply concerned for the maintenance of our religious testimonies.

At different times she was engaged in religious visits to the meetings of Friends in this,

and some of the adjacent states; and also in the weighty service of visiting families in divers places; for which service she appeared to be peculiarly qualified.

The latter years of her life were attended with much bodily indisposition, but her exertions to meet with her Friends in their religious assemblies, and her humble and reverent deportment, on those solemn occasions, afforded a striking example to others.

On the decease of several near connections about the same period, by which she felt much stripped, she expressed herself in the following manner. "Although I was thus stripped, yet I was not forsaken by the Father and Fountain of all our sure mercies, who, in condescending love, was pleased to comfort my mind; yea, to favour with His holy presence, that I was led humbly to commemorate his goodness, His love and mercies, extended from season to season; and secretly to implore the continuance of his blessing through time; that I might not become a dry and withered branch. O! it is a blessed state to be preserved in the Truth; bringing forth fruit in old age:"—which was remarkably verified in the experience of this our beloved Friend in her advanced life.

Being greatly exercised on account of the speculative and unsound doctrines and opinions

that have of late years been disseminated in our Society, she was often led, in her public communications, to bear a faithful testimony against them, earnestly asserting her belief in the Lord Jesus as the Saviour of men, and the only appointed means of salvation; and a few months previous to her death, she drew up the following declaration. "As my health continues feeble, an impression has repeatedly revived on my mind, as it is a day of misrepresentation, that it would be right for me to leave something to show, that my faith is not changed; but in the faith in which I have lived, in that faith I desire to die. I hereby testify, that I am a firm believer in the divinity and offices of our Lord and Saviour Jesus Christ; that he was the true Messiah, born of the virgin Mary, and that he came a light into the world, to enlighten mankind universally. That he was the one great propitiatory sacrifice and atonement for all. That he laid down his life; paid the ransom of his own precious blood for our salvation and redemption; and when his mission here on earth was finished, ascended up on high; and now sitteth at the right hand of the Divine majesty, making intercession for poor fallen man. And that he is our holy High Priest, and Advocate with the Father, even his own beloved Son, to whom belong glory and

honour, adoration, thanksgiving and praise, both now and forevermore."

After nearly a year's confinement through indisposition, her health was sufficiently improved, in the Ninth and Tenth months last, to admit of her again attending our religious meetings. In those last opportunities of mingling with her Friends in solemn worship, she was remarkably qualified to minister in that Divine ability for which she had been careful to wait.

In the course of the illness which immediately preceded her final change, she was preserved in patience and resignation, manifesting a willingness to fill up her measure of suffering; often expressing, she had no desire respecting the issue of her disease, and could adopt the language of the apostle; "For to me, to live is Christ, and to die is gain." Her spirit was so clothed with peace and love, that the influence thereof gave evidence to those around her, that she was, in measure, participating in the joys above.

As the closing period drew near, her mind seemed more and more withdrawn from the world; and under a sense that her work was done, and all would be well, she appeared as one quietly waiting for the coming of her Lord to grant her admission into the mansions of

everlasting rest; into which we have no doubt she has been permitted to enter.

She quietly departed this life on the 1st of Second month, 1831, in the 77th year of her age, having been a minister about 52 years; and on the 4th of the same month her remains were interred in Friends' burial-ground at Upper Evesham.

A Testimony of New Garden Monthly Meeting, held Eleventh month 5th, 1834, respecting WILLIAM AND HANNAH JACKSON.

WILLIAM JACKSON, born in the Seventh month, 1746, was the son of William and Katharine Jackson, by whom he was carefully educated in the principles of our religious Society. The godly care and consistent example of his pious parents, appear to have prepared his mind, at a very early age, for the reception of the seed of the kingdom; and being visited, in his tender years, with the day-spring from on high, and brought to see the emptiness and vanity of the world, he was led earnestly to seek an habitation which fadeth not away; eternal in the heavens.

From what can now be collected respecting his youthful days, there is reason to believe that he was preserved in close attention to the voice of the true Shepherd.

The time of his first appearance in the ministry was probably about the year 1775. A note in his handwriting, dated in the Second month of that year, to the following import, has been found among his papers. "Having for some months, in the beginning of this winter, felt the refining hand to work mightily upon me, and believing it to be for some good end, a prayer was often formed in my heart; Thou knowest, O Father, for what end thou thus dealest with me; grant me, therefore, patience, and to my soul a place of quiet, that I may wait to know the end."

It appears that he passed about this time, through many deep baptisms, under a sense of the importance of the service to which he believed himself called, and his own unfitness for so great a work; but his exercises on this account appear to have centered in the petition, "Not my will, but thine, be done."

In the Second month, 1776, he was recommended as a minister; and in the course of that year, and the four following ones, with the concurrence of his Friends, he visited the meetings of Friends in some parts of Virginia and Mary-

land, as well as those in several parts of our own Yearly Meeting. From the certificates which were given him by his Friends at home, the endorsements received from the meetings visited, and more particularly from the recollection of some who knew him at that period, it appears that his ministry was then, what it continued to be through the remainder of his life, sound in doctrine, weighty and solemn in manner, clear and cogent in matter, and clothed with the simplicity and authority of the gospel. He was through life remarkable for the gravity and solidity of his deportment, and for the innocent and instructive nature of his conversation.

In the beginning of 1781, he left home to pay a religious visit to Friends in some parts of New Jersey and New York governments. Shortly after he set out, finding his mind religiously drawn to visit some places not designated in his certificate, he wrote to his Friends at home, acquainting them with his concern, and received a minute of the monthly meeting, expressive of their concurrence with his more extended prospect. After he had been engaged in this service the greater part of a year, and not only visited most of the meetings proposed, but the families in several places; and was looking towards the close of his arduous engagement, he found his peace concerned in

giving up to a still further extension of labour to Friends in New England. The situation of the country at that time, owing to the war then carried on, rendered travelling both difficult and dangerous, and very much increased the difficulty of communicating with his Friends at home; yet such was his caution, and regard for the order of Society, that he did not venture to proceed beyond the limits marked out by the documents in his possession, till means were found to acquaint the monthly meeting to which he belonged, with his religious concern, and to obtain its consent to his paying a general visit to Friends in New England. In this service he appears to have continued until near the end of the year 1782; and to have passed through many trials, both inwardly and outwardly. He was frequently exposed to danger from companies of lawless men, who then infested some parts of the country through which he was concerned to travel; and we find, by his own account, that he was, once at least, preserved from imminent peril by attending to a secret intimation, when outward information was totally wanting. Thus experiencing the safety of depending, in his daily movements, upon a wisdom superior to his own.

In the early part of 1788, he was married to Hannah Seaman, daughter of Thomas and

Hannah Seaman, of Westbury, Long Island, in whom he found, until very near the close of his life, a truly valuable and helpful companion. Of this worthy Friend, who, in consequence of her marriage, came to reside among us, and continued for about 40 years an active and useful member of this meeting, we are concerned to give a short memorial.

She was, at a very early age, deprived of the care and guardianship of her mother; in consequence of whose removal, the care of her education devolved chiefly upon her father. He being concerned to train up his children in the nurture and admonition of the Lord; in the frequent reading of the holy Scriptures, and the writings of our primitive Friends; in the diligent attendance of religious meetings, and the practice of frequently sitting together in silence to wait for the renewal of strength; her mind was prepared to embrace the early visitations of Truth; and by yielding obedience to the gradual unfoldings of the Divine counsel, she became qualified for usefulness in the church; and was at an early period of life, appointed to the station of elder. In this situation, the integrity of her life, and the sweetness of her spirit, brought her into near unity with her Friends; but a further dispensation being allotted to her, she passed through various hu-

miliating exercises, and was thereby prepared to engage in the important work of the ministry.

Her public communications were not frequent, but sound and acceptable. In the exercise of the discipline, she was clear and skilful; careful to set the judgment of Truth upon transgressors; but a tender mother to those who were sincerely concerned for its cause and testimony. In her family she was an example of plainness and simplicity, fully and faithfully uniting with her husband in his testimony against superfluity in dress and furniture. When he was concerned to travel in the service of Truth, she not only gave him up freely, but laboured to encourage and support him in the performance of his religious duty.

After his marriage, William was frequently engaged in visiting the meetings within the limits of Philadelphia, New York and New England Yearly Meetings. In the year 1798, he paid a general visit to the meetings of Friends in New York and some parts of New England; and from accounts received, it appears that in these engagements he was favoured to move under the direction of best Wisdom, and to adorn, by his life and conversation, the doctrine he was concerned to preach to others.

Having been for many years, under a concern to pay a religious visit to Friends in Great

Britain and Ireland, in the Second month, 1802, he opened his prospect to Friends of this meeting; which obtaining their weighty attention, was united with, and the needful documents were furnished by this and the respective superior meetings. He landed at Liverpool in the Eighth month following; and spent about three years, often under great weakness and infirmity of body, as well as many deep and weighty exercises of mind, yet assiduously labouring in the work of the gospel. During this time he appears to have attended nearly all the meetings of Friends in England, Ireland and Scotland, as well as some parts of Wales; and a number of them several times. In the brief memorial which he has left of this visit, we find him patiently travelling on, from day to day, attending the meetings where the members were reduced to a very small and feeble remnant, searching out and labouring to strengthen the seeking seed in their lonely situations.

In the attendance of the larger meetings for worship and discipline, he was deeply concerned, not only to leave among them whatever was clearly impressed on his mind, as their due, but to set a proper example of resignation and patience; observing he had often seen a danger that those who were rightly exercised might lose their reward, and even mar the work they

were labouring to promote, by suffering their own wills to get up, and adhering tenaciously to their own judgments, after they had cast their mite into the common stock. "Oh," says he, "these meetings for discipline, were they held and maintained in the wisdom and power of God, the active members knowing their own wills subjected to His will, and moving only as he moves them, either to speak or to be silent, what schools of instruction would they be, both to the youth, and to those more advanced. I am now advanced to the 59th year of my age, and find myself but a learner, and in need of daily instruction."

He arrived in his native country in the autumn of 1805, bringing with him satisfactory testimonials from the Yearly Meetings of Ministers and Elders in London and Dublin.

After his return from Europe, he visited a number of meetings within our own, and the Yearly Meetings of Virginia and Maryland; and in 1824, attended the Yearly Meetings of New York and New England. In these various engagements, his edifying ministry and solid, circumspect deportment, obtained the cordial approbation of Friends, and rendered his memory precious to many of those among whom he travelled.

When at home he was exemplary in the dili-

gent and timely attendance of religious meetings. His appearances there in the ministry, were not very frequent, but carrying with them the seal and evidence of Truth. As he bore a faithful testimony in his own practice in favour of plainness in dress and the furniture of his house, so he was frequently concerned to recommend it to others; being often deeply pained with the departure of many among us, from primitive simplicity. The ancient testimony of the Society, to live within the bounds of our circumstances, and to avoid engaging in hazardous enterprises, to the disturbance of our own tranquillity, and the endangering of the property of others, lay very near to his heart; often advising his Friends, and particularly those who were just setting out in life, to make their wants few, and thus avoid the danger of being driven to doubtful or improper expedients to supply them.

During the commotions in the Society which preceded and accompanied the late separation, William and his wife remained firmly attached to the ancient doctrines and principles of Friends; and he bore a considerable part in the labour and unjust reproach which fell upon the faithful advocates of the cause of Christ; openly expressing his belief, that the contest was one between Christianity and infidelity.

After a life extended considerably beyond the period usually allotted to man, and an extensive acquaintance with the Society in Europe and America, he was able to testify, that the doctrines which Friends maintain in the present day, are the same as had been uniformly espoused and promulgated, by the most conspicuous ministers, from the time of his earliest recollection.

Retaining his faculties in old age without visible decay, he performed several short journeys, in the service of Society, after he had passed his eightieth year; but about two years before his decease, he found the disorder coming on, which eventually terminated his pilgrimage here. During the progress of the disease, though he often found the struggles of nature difficult to bear, he was preserved in patience and resignation, frequently making instructive observations, and sometimes commemorating the gracious dealings of the Lord with him, in his youth. While his strength was gradually wearing away, he was at times able to attend the meeting to which he belonged; and at one of these meetings, when a number of young persons were present, he repeated the saying of the patriarch Jacob, "God, before whom my fathers Abraham and Isaac did walk, the God that fed me all my life long unto

this day, the angel which redeemed me from all evil, bless the lads;" with a solemnity which made a deep impression on the minds of those present.

In the time of his lingering illness he read much in the Scriptures, or desired others to read them to him; often explaining passages that were read. One evening, speaking of the nights as tedious, he solemnly added, "I wish to be kept from thinking hard of my allotment; through a long life I have been mercifully favoured; though I have not been without afflictions, yet they have been light in comparison with the favours received. Great and marvellous are the works, just and true are all the ways of the Creator of heaven and earth, the seas and fountains of water, and all that in them is. Let all serve and give glory to his name. Oh, worship him! Time passeth over, the end of all things is at hand. Hope is an anchor to the soul both sure and steadfast. I often feel more desire than I can express that the youth may walk in the way of truth and righteousness."

A short time before his death some friends sitting with him, he in a very weighty manner adopted the language; "I have fought a good fight, I have kept the faith; henceforth there is laid up for me a crown of rejoicing." And at

another time said, "Death hath no sting, nor the grave any terror."

His wife, during the greater part of the time of his decline, enjoyed a state of comparative health, and administered to his wants, with her usual sympathetic attention; but a few weeks before his decease, her health and strength wasted rapidly away; and on the 25th of the Twelfth month, 1833, being then in the 85th year of her age, she quietly passed from works to rewards. When the moment of dissolution appeared to be at hand, William solemnly observed, "What a blessed thing it is to have faith in God and hope in the Lord Jesus Christ." Soon after she ceased to breathe, he desired those present to be still, and after a very solemn pause, he spoke, saying, "Peace to them that are afar off, and to them that are near. Peace to the Israel of God; and peace to them that are born of the true seed of the kingdom, of the spirit and power of Christ. This I believe she evidenced through life."

After her death he appeared fully resigned to the separation, and on the 10th of First month, 1834, was himself called, we humbly hope, to join the general assembly and church of the first born whose names are written in heaven. Thus it may be said of these valuable and closely united Friends, "they were lovely and pleasant

in their lives, and in their death they were not divided." They were buried, agreeably to their own desire, and as an example to others, in plain coffins without stain or polish.

Testimony of the Monthly Meeting of Friends of Philadelphia for the Southern District, held Ninth month 25th, 1839, concerning JONATHAN EVANS.

FROM a sense of the benefit which accrues to posterity, especially the youth, in contemplating the example, and following the footsteps of those servants of the Lord, who, by obedience to the teachings, and submission to the humbling baptisms of the Holy Spirit, have been made useful members of the Church of Christ, and "who through faith and patience inherit the promises;" we feel engaged to preserve a memorial concerning our beloved friend Jonathan Evans.

He was the son of Jonathan and Hannah Evans, members of our Society, and was born in Philadelphia, the 25th of the First month, 1759; and was a member of this monthly

meeting from the time of its institution in 1772, until his death. His parents gave him a liberal education, at the schools under the care of Friends in this city; and possessing strong mental powers and quick perceptions, he made considerable proficiency in most of the branches of useful learning. He was placed apprentice at the carpenters' trade, and afterwards followed that business many years. Being but little restrained from a course of self gratification, during his apprenticeship he often spent his evenings with gay and volatile companions, giving himself up to mirth and conviviality; being much estranged from the cross of Christ, and from that description of Society which would have promoted a life of religion and self-denial.

When nearly arrived at man's estate, he incidentally met with a copy of "Penn's No Cross no Crown," and the singularity of the title inducing him to open it, his attention was arrested by the words "the Light of Christ." He however closed the book as one not adapted to his taste and passed away; but those words the "Light of Christ," made such an impression that they frequently recurred to his mind, and in such a manner as to induce him to get the book for the purpose of further examining it. He became deeply interested in

it, and through the Divine blessing it was made instrumental in leading him into serious reflection on his past course of life, and bringing him under strong condemnation for the levity and follies of his youthful career.

Having withdrawn from his former gay companions, by whom he was much missed, he was called on by one of them, who strongly solicited him to return to their society; and endeavoured to persuade him that his determination was the result of a fit of melancholy which the cheerfulness of company would soon dissipate. But he told his visiter that he was mistaken in the cause of his change; and so opened to him the sinfulness of the course they had been pursuing, as to produce convictions in his mind, which eventually wrought a similar change in his conduct. He became an eminent and beloved minister in the Society, and a close and intimate Christian friendship subsisted between them, until dissolved by death.

It was a time of great civil commotion, when he was thus favoured with the visitations of Divine grace; and about this period, he was drafted as a soldier for the war of the revolution. While many of the younger members of the Society were caught with the martial spirit of the day, he was constrained to maintain his testimony to the peaceable nature of the Mes-

siah's reign; in the support of which he suffered an imprisonment of sixteen weeks.

Being now brought to submit to the humbling power of Truth, he was led to bear his cross before the world in plainness of dress, language and demeanour; and was concerned to watch closely over his words, that they might be few and savoury, seasoned with grace; and being thus livingly convinced of the Christian obligation of these and the other testimonies held by our religious Society, they became very precious to him; and he was engaged to maintain them through life with remarkable integrity and uprightness. He also felt restrained from indulging in luxurious living, and confined himself to the simplest fare.

When not engaged at his trade, he spent his time in retirement, having then but few plain young friends with whom he could associate. Separated very much from the world, he was carried through those dispensations which his divine Lord and Master saw needful to reduce the pride and the strong will of man; and abiding under the refining power of the cross of Christ, he witnessed the sanctification of the spirit, and was instructed in the mysteries of salvation. Many were the baptisms he passed through, in which his faith and allegiance were closely proved; but as he endeavoured to abide

patiently under the operations of the Divine hand, he was not only brought down into low places, but through the mercy and goodness of Him who is the resurrection and the life, and who was preparing him for an important station in his church, he was raised up again out of the pit and the miry clay, and his feet set upon the rock Christ Jesus, the foundation of many generations. It was in this school he learned to distinguish the voice of the true Shepherd from the voice of the stranger, and was prepared to understand the language of the Spirit unto the churches, and to wait patiently upon the Great Head from whom he received the gift of a discerning spirit, and sound judgment in things pertaining to the ordering of the household of God.

In his 24th year he was placed in the station of an overseer, and in his 36th year in that of an elder; in both of which he endeavoured to discharge his duty without respect of persons, and as one that must give an account. Although he was firm in the support of the discipline, and for that reason drew at times upon himself the reflections of the censorious, and of some who stood opposed to an upright and consistent walking, yet in dealing with offenders, he was clothed with the spirit of meekness, and earnestly sought their convincement

and restoration out of error. But when this could not be effected, love to the cause of Truth and to the health of the body, led him to maintain its testimony over transgressors.

He was a practical believer in the necessity of Divine qualification, renewed from season to season, for transacting the affairs of the Society; and in meetings for discipline, and on committees, or when otherwise engaged in the service of Truth, he was weighty and deliberative, seeking for, and relying upon its openings, as the ground of right judgment in the church.

In the year 1786, he was married to Hannah, daughter of our friends David and Mary Bacon of this city; who was a true help-meet to him both in spiritual and temporal concerns. They were engaged to set an example of moderation and plainness in the furniture of their house, and in their manner of living, as well as in the education of their children; testimonies into which they felt the Truth to lead them. Having scruples respecting the propriety of doing the ornamental work that was put on buildings, and persons generally declining to meet his scruples by giving him such parts as he was easy to do, he was, many times, under great difficulty in relation to the means of living, particularly when there was little building of any kind to be done. Deeply impressed with the

conviction, that true religion leads into strict justice, the fear of bringing reproach upon his profession by inability to meet his engagements, and to provide things honest in the sight of all men, introduced him into straits in which his faith was greatly proved, and he found it necessary to make little answer in providing for the wants of a family. But being favoured to maintain his integrity, he neither relaxed in his religious nor domestic duties, and having first sought the kingdom of God and the righteousness thereof, all things necessary were added. He bore a decided testimony against covetousness and the acquisition of great wealth, as being incompatible with the needs and duties of a self-denying follower of the Son of God.

In the education of children, though a friend and promoter of literature, he was more concerned for the useful and substantial parts of learning; and in the ordering of his family, he was remarkably watchful over his own example, that it might in no respect make impressions at variance with the principles and precepts of that pure and undefiled religion, in which he most surely believed. He was a reverent and diligent reader of the holy Scriptures, and well versed in the history and mysteries which they contain; but while he often read, and had them read in his family, it was his care to inculcate in

his children, a belief in the omnipresence of their Heavenly Father; that he was constantly watching over them, reproving them for evil by his holy Spirit, and giving peace for doing right; and that it was only by taking heed to the intimations of this same spirit, which led the holy men and women, of whom the Scriptures speak, that they could walk in their footsteps. In the discharge of his parental duties, he manifested a fervent concern for their everlasting welfare, endeavouring to restrain them from evil company, and to lead them into a love of the Truth as it is in Jesus, both by precept and example. He rarely conversed before them on the subject of trade, and the accumulation of property, but took occasion to express the sentiment, that he would prefer being without any, than that their minds should be set on earthly treasure, instead of the love of their heavenly Father.

As an elder, he was endued with discernment and sound judgment, in relation to the ministry; and rejoiced when he was sensible that it proceeded from the openings of the Divine gift. He entered into deep feeling and travail of spirit with the sincere and honest-hearted labourers, endeavouring to bear up, and strengthen their hands in the arduous work, and would speak a word in season, when discouragement or dismay assailed them. He was careful, that time

should be allowed for those who apprehended it to be their place to come forward in this capacity, to give proof of their ministry; and towards such he acted with prudence, that where a gift was dispensed it might be properly cherished. When it was evident that any had mistaken their place in the body, or that others who had once received a gift were fallen from it, after proper care was extended, he was firm with such, in order to preserve the Society from the desolating effects of a spurious ministry.

Several years before the separation of 1827, he saw with sorrow the inroads, which this kind of ministry was making upon the Society, and contemplated with deep regret, the disorganization which it was insidiously introducing amongst a people, who had hitherto stood a united body, and whose principles, and order, had commanded respect from its members. His love to his own Society, its faith, and its discipline, was strong, and the prospect of its reputation, and the cause which it espoused being shaded by the spirit of infidelity and insubordination, brought him often under deep religious exercise. As a faithful watchman on the walls of Zion, he gave warning of the approaching danger; and took an early opportunity with the principal leader in the defection, and pointed out to him the wrong spirit, by which he was

influenced; the unsoundness of his ministry, and its tendency to sow disaffection, particularly in the minds of the young people.

In all the trials of that period of conflict, he never flinched from the scorn and suffering, which were abundantly cast upon him; but boldly maintained the testimony of Truth, both in our meetings for discipline and for Divine worship; sometimes openly rebuking those ranting spirits, and at other times labouring with them in private, to convince them of their error.

Endeavours had been used by the elders of this city, to treat with Elias Hicks, and he had refused to regard their judgment in his case. In 1826, he came to our meeting on a First-day morning, where was collected a great crowd of persons not belonging to the Society. To this company he delivered sentiments, denying the divinity of our Lord and Saviour Jesus Christ, and his offering, as the propitiation for the sins of the whole world; with many other unsound opinions, much to the grief of those who fully believed the doctrines of the Gospel. At the close of his communication, Jonathan Evans rose, and to defend the truth, and clear the Society of all responsibility for those anti-christian sentiments, said; "I believe it to be my duty to say, that our religious Society has always believed in the atonement, the mediation

and the intercession of our Lord and Saviour Jesus Christ; that by Him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones or dominions, principalities or powers; all things were created by Him and for Him, and He is before all things, and by Him all things consist. Any doctrines which go to invalidate these fundamental doctrines of the Christian religion, we cannot own, nor have any unity with. Great efforts are now making to bring the people to believe, that our Lord Jesus Christ was no more than a man; this is not our belief, nor can we admit it. Our Society never held any such opinion, nor do we hold ourselves accountable for the sentiments of those who hold such doctrines; for He is King of kings and Lord of lords; He is judge of quick and dead, and before His judgment seat every soul shall be arraigned. Our Society has always held and believed these doctrines; and we cannot have unity with those who are endeavouring to make Him a mere man. I think it right for me to mention this, in order that the people may not suppose we hold or approve such sentiments."

He retired from business many years before his death, having a competency to enable him to live, in a plain, comfortable manner. In the year 1829, he was deprived by death of his

beloved companion,—a bereavement which deeply afflicted him; but believing her removal was in the ordering of Divine mercy and wisdom, he bowed in humble quiet submission to the Lord's will. The remainder of his days, he passed as one waiting for the approach of the solemn messenger, being much redeemed from the world and all its cares and pursuits.

Having accustomed himself through life to frequent retirement and meditation, he possessed an unfailing source of consolation and support in his daily reverent approaches before Him, who had been his morning light, his sun and shield in the strength of his days, and through dedication to whom, he was now established as a father and pillar in the church of Christ. He was favoured with the preservation of his faculties, and though not frequent in his remarks in our meetings for discipline, yet their clearness and correctness, proceeding from a mind long experienced in waiting for the motions of Truth, rendered his counsel and judgment peculiarly acceptable and valuable to his Friends, in their deliberations on the concerns of the church. To his younger brethren, his example, and the gravity of his demeanour, were instructive, and they entertained for him strong feelings of deference and respect.

In the last two years of his life, he was sub-

ject to frequent returns of disease, which gradually undermined his strength and which at an advanced stage of life, admonished him of its approaching close; but in the severest of those attacks, until the last one, he expressed the belief that he should recover. He was taken with a heavy chill on Fourth-day, the 30th of the First month, which prostrated him, so that he was out of his bed but little afterwards. The remedies used to arrest the disease, it was hoped would, as heretofore, prove availing, but on First-day morning he appeared to be sinking, when it was proposed to him to have further medical aid; but he declined, observing, that at his time of life it was not probable that he could continue long here; and he was entirely satisfied with what was done for him. Being told in the afternoon that a number of Friends had called to inquire after him, he said, "unless something extraordinary occurs, it is not probable that I shall get down stairs again." It was remarked that it was a trial to have those removed who have long stood for the defence of the Truth. He replied, "I have felt a great deal on that account—a great deal. I am satisfied that there is a spirit at work, which would lay waste the ancient profession and doctrines of our religious Society, and draw Friends away from the spi-

rituality of that which they have once known; and many are catched with it."

On Second-day morning, he appeared comfortable, and it being the time of our Quarterly meeting, he expressed the wish that his children who belonged to it, might attend, one of them from the country being sufficient to remain with him; and in the afternoon he made inquiry respecting some Friends, and how the meeting got on with its business.

The state of his stomach precluded the use of much nourishment, and from the nature of the disease he continued to weaken, though he suffered but little acute pain. His mind appeared to be abstracted from worldly objects, and fixed upon the immutable foundation Christ Jesus the hope of the saint's glory. Sensible of the trial it must be to those over whom he had long watched as a deeply concerned parent, to see him thus rapidly declining, he readily submitted to every effort made to relieve him; and with great calmness and patience endured the wasting effects of the disease.

One morning being asked by the physician how he was, he replied, "very quiet, very quiet, but very weak:" and to one of his children who remarked to him that he appeared to be going to his heavenly rest, he mild y answered, "Yes." Throughout the whole course of his

sickness, though his understanding was preserved clear, he conversed but little; that deep introversion of mind to which he had long accustomed himself, continued to the close, and from the peaceful serenity which was felt around his bed, and the holy composure with which he met death, we doubt not that he is gathered to the generations of the just, who have gone before, and has been made a partaker of the crown of righteousness laid up for all them, who through the mercy of God in Christ Jesus our Lord, and the power of the Holy Spirit, have fought the good fight, kept the faith, and finished their course with joy. He departed on the morning of the 8th of the Second month, 1839, in the 81st year of his age.

In contemplating the peaceful close of the long and useful life of this our dear Friend, the loss which the church has sustained in his removal, and the great need there is for more such faithful labourers among us; we earnestly desire that our beloved youth may be induced to come unto Christ, and take His holy yoke and cross upon them, that thus learning of Him, who is meek and lowly in heart, they may become so disciplined and instructed in his school, as to be prepared to take the places of judges and counsellors in the church.

Memorial of the Monthly Meeting of Friends of Philadelphia, held Third month 25th, 1841, concerning our deceased friend JANE BETTLE.

AMIDST the various conflicts which attend the Christian life, those who are humbly endeavouring to walk in the path cast up for the redeemed of the Lord, are, at times encouraged to press toward the mark for the prize of their high calling, by contemplating the example of those faithful servants who, through the mercy of God, in Christ Jesus, have been strengthened to hold out to the end, and having finished their course with joy, have entered into the rest prepared for the people of God. In the belief that it may thus prove edifying and instructive to survivors, we are engaged to preserve a memorial concerning our late beloved friend Jane Bettle, a member and elder of this meeting.

She was the daughter of Thomas and Jane Temple, of Kennet, in Chester county, Pennsylvania; of whose watchful and pious care in instructing her in the Christian doctrines and testimonies professed by our religious Society, she often spoke in after life, with lively recollection and grateful acknowledgment. In her

very young years, she was favoured with the tendering visitations of the love of God to her soul, and being strengthened, in good degree, to yield obedience thereto, she was induced to turn away from the vanities and follies incident to the period of youth, and experienced the truth of the Scripture testimony, "The fear of the Lord is a fountain of life, preserving from the snares of death." In commemorating the goodness and mercy of Israel's Shepherd, who thus watched over her, she remarks: "The Lord graciously condescended to call me at so early a period in life, that like Samuel of old, I scarcely knew who it was that called me. But in his adorable mercy, he continued his calls, until he made me to understand his voice; bade me beware of the voice of strangers, and strengthened me, from season to season, to follow him; by which I was prevented from falling into many youthful temptations."

One of the early fruits of this surrender of her will to the guidance of the Spirit of Truth, was a scrupulous regard to the wishes of her piously concerned parents, and a ready compliance with their commands; the recollection of which, during her last illness, appears to have afforded her solid satisfaction. To this subject she thus alludes; "I have often felt thankful for the instructions received from my

dear parents in early life. I believe I may say without boasting, that by the help of my heavenly Father, their counsel was, in a good degree, kept to. I did not feel myself at liberty to put on apparel, or to make choice of associates, without their entire approbation; and I had sometimes to say to my young friends, that in so doing, they also would find safety and peace. As I advanced in years, the obligation to consult them in all my pursuits, seemed as imperative as ever, being careful not to make up my own mind until I had heard theirs; which I believe, was a means of preserving me from many follies, and affords me consolation to the present day."

Her natural disposition was mild, affectionate and equable, and being sanctified by Divine grace, it greatly endeared her to her friends and neighbours, amongst whom, under the influence of Christian love, she was much devoted in administering to the wants, and alleviating the sufferings, of the sick and the afflicted. Continuing in a humble, watchful frame of mind, under the preparing hand of the Lord, as she advanced in years, she grew in religious experience, and became increasingly concerned for the support of the cause of Truth; and being exemplary and consistent in her appearance and demeanor, she was early brought into

usefulness in her monthly and quarterly meetings.

In the year 1802, she was married to our friend Samuel Bettle, and settled within the limits of this monthly meeting. In her family she was an example of meekness and circumspection; diligent in the attendance of our religious meetings; careful to maintain our testimony to Christian simplicity, and to endeavour to train up her children in the nurture and admonition of the Lord. Being thus religiously engaged to fulfil her various social and relative duties, and patiently enduring those baptisms which are necessary to qualify for service in the church, she was united with the living members in labouring for the promotion of the cause of truth and righteousness, and gradually prepared and strengthened to stand as a burden-bearer in the Lord's house.

Being appointed to the station of an overseer, her mind was deeply impressed with a sense of the responsibility of the service, and she was engaged to wait for Divine ability, in her endeavours to discharge this important trust. She was often engaged to admonish, or caution such as she thought in danger of being drawn aside; which being done in an affectionate manner, found its way to the heart, and made an impression that was not soon effaced.

As an elder, to which station she was subsequently appointed, it was her concern to be preserved in a lively sense of the nature of the calling, and by a stedfast reliance upon Him from whom the gift comes, to receive a qualification to occupy it to his honour, and the edification of the body.

To the humble, diffident traveller, she was frequently engaged to extend a word of encouragement, whilst those who evinced a forward and unsanctified spirit, were tenderly, yet plainly, admonished by her. Much of her time and strength were devoted to the services of our Society, being cheerfully given up thereto. On one occasion she was absent from home a year, accompanying a minister from abroad in a religious visit to some parts of this continent, and although, during this arduous service she underwent many baptisms and trials, yet the retrospect of it afforded her the reward of sweet peace.

During the close trials which overtook our religious Society in the departure of many of the members from its Christian doctrines, and their consequent secession, she stood firm to the ancient principles of Truth, and patiently bore her part in the burden and reproaches of the day. Being grounded, by heartfelt conviction, in a belief of the authenticity and Divine

authority of the Holy Scriptures, the divinity of the Lord Jesus, and the efficacy of his propitiatory offering for the sins of the world, she was unwavering in her acknowledgment of these fundamental truths, and in her attachment to our Christian discipline and testimonies; and without shrinking from the painful duty, she laboured in meekness and firmness, with those who endeavoured to invalidate these sacred truths, and to lay waste the order of the church.

In the year 1832, whilst travelling as one of a committee appointed by the Yearly Meeting, to visit its subordinate branches, she perceived symptoms of the painful disorder which soon after so increased as to confine her to the house for the remainder of her days. During this protracted sickness of seven years, there were times when her bodily sufferings were great, but through the power of Divine grace, she was preserved in patience and resignation to the Lord's will. She never murmured nor repined at pain or privations, but in humble reliance upon the sustaining arm of her merciful Redeemer, was enabled calmly to commit herself to the ordering of divine Providence, and to maintain her wonted cheerfulness and equanimity. In moments of deep bodily affliction, her mind was often drawn reverently to commemorate the sufferings of the dear Son of

God, on behalf of a guilty world; and on one occasion, she expressed herself thus; "When I consider the blameless Lamb of God, who bore our sins in his own body on the tree, my own light afflictions seem not worthy to be spoken of."

Although deprived of the opportunity of assembling with her Friends in religious meetings, she was frequently engaged in humbly waiting upon the Lord for the renewal of her strength; and the daily clothing of her spirit seemed to be that of watchfulness and prayer for her own advancement in holiness, and for the prosperity of the cause of Truth. In some memorandums found since her decease, the following remarks occur: "Weakness of body and mind prevails, yet I may, with a degree of thankfulness, acknowledge, that while the family are gone to the place appointed for public worship, I have in my private chamber, witnessed sweet communion of spirit with Him who is omnipresent; who condescends to our weakness, and strengthens us to look towards His holy hill. Through this merciful helper of his poor frail creatures, we are permitted to behold with the spiritual eye, Jerusalem, a quiet habitation, and a place of safety, amidst much disquietude which prevails in the world." In another place, adverting to the convening of one of our meetings for

discipline, she remarks: "May the Great Head of the church be in the midst of those assembled; and may they be careful to ask counsel of Him, not leaning to their own understandings. Great danger attends, when man, in his own wisdom, attempts to meddle in church government; it makes sad work for the true burden-bearers, who are labouring for the prosperity of Zion, and the enlargement of her borders."

On another occasion she observes; "Notwithstanding I have long been deprived of assembling with my Friends in social worship, I may say of a truth, I am often brought into feeling with them; particularly with the Lord's anointed ministers." "When the ministers of the Gospel of Christ wait in their gifts for the immediate influences of his Spirit, the word will not return void, whether it be in few expressions, or greater enlargement, so that all is kept in the pure gift. Under this influence, the holy unction will be felt by the living members, and be made instrumental in awakening those who are dead in trespasses and sins; and without it, whatever is spoken, whether less or more, will be superficial; burdensome to the living members, and a hurt to the assembly." "I have fellowship also with the Lord's anointed elders, who, as they keep in their gifts, are made to feel deeply together, and to drink together

as of the same cup. That the precious cement which accompanies right exercise, may increase in all our religious assemblies, is the fervent breathing of my spirit."

She had long felt a deep and affectionate interest in the welfare of the youth, and by her kind counsel and affable demeanor, had gained considerable place in their minds; and during her confinement, her religious concern for their best welfare, appears to have remained unabated. In one of her memorandums she observes: "O, saith my spirit, that the children of believing parents, who have had much religious instruction, and have often witnessed the tears of anxious solicitude to flow on their behalf, would be persuaded to forsake youthful vanities, and come and taste of the sweet fruits of obedience; which some have been partakers of, even to the latest period of life."

The state of her mind during her sickness is indicated by the following brief extracts from her memorandums. "O, thou inexhaustible Source and Fountain of all good, keep me, I pray thee, in a state of daily watchfulness, so that I may be enabled to follow thee in the regeneration; for without this, dearest Lord, I am made sensible that all pretensions to discipleship will do nothing for me, in the day of awful decision." Again: "Humbled under a

sense of my entire inability even to think a good thought, unaided by Thee, thou fountain of all good, be pleased, in thy matchless mercy, to keep me watchful, that I enter not into temptation." On another occasion; "Favoured this evening with solemn quiet, in which the spirit of supplication was, I think, livingly felt, with thanksgiving for past and present favours; earnestly craving that every succeeding day of my life may be spent in watchfulness, and fear of offending my blessed Saviour and intercessor, in thought, word or deed." At another time she says; "A song in the night, through Divine mercy, is felt to arise to Him, who of old had power to make the dumb sing, the deaf to hear, the blind to see, and the lame to walk. Miraculous power! which extends to both body and mind; revives the spirits of the weak and faint, enabling them to press forward, through every crowd of opposition." Again, in speaking of the Christian's voyage through life, she says; "We may very possibly persuade ourselves that we are secure, supposing the haven is nearly attained; but alas! for that individual who relaxes in labour, until safely landed on the shores of everlasting rest." On another occasion: "Thankful, I trust, for the crumb of Heavenly bread received. I feel as though I knew not how to number, as I ought, all my

blessings, spiritual and temporal. Dearest Lord! be pleased to strengthen me day by day, to draw nearer and nearer to thee." Shortly before her decease she writes: "May I be strengthened diligently to labour, pressing toward the mark for the prize of the high calling of God in Christ Jesus our Lord, that at the end of the race, I may be permitted to enter his kingdom, 'where the wicked cease from troubling, and the weary are at rest.'"

For some weeks previous to her close, though there was no very striking change in her disorder, her mind was impressed with a belief that the event was at hand, and though the intimation produced much solemnity of feeling, she was favoured to receive it with composure, and to contemplate her change with joy, in the well-grounded hope of a blessed and glorious immortality. On the 28th of the Third month, 1840, she observed; "I have very many outward blessings; much to love and enjoy; but my concern is so to live and watch, that when summoned to leave them, I may render my account with joy, and not with grief. In order to obtain this state, we must experience many deep baptisms, and much of the searching and purifying operation must be submitted to. I think I may say that in my lowest moments, when the billows have seemed to rise,

and the storm to beat, I have never entirely lost my hold upon the anchor, the hope in Jesus, finding it, even in such seasons, sure and stedfast." On another occasion she remarked, "When we consider the greatness of Him, without whom not a sparrow falls, what cause for thankfulness have we for his care over us, unworthy as we are."

On the 4th of the Fourth month, she said, "I have for some time felt as if the period of my continuing here was drawing to a close; and this feeling increases. I have been endeavouring to give up all, and lay every thing at the feet of my blessed Saviour; and poor as I am, and at times low in faith and patience, I have never had my trust and confidence in him removed." And after a solemn pause she added; "He will be with me, I feel assured, through the valley and shadow of death." Thus as a faithful servant, looking for the coming of her Lord, she calmly awaited the summons of the solemn messenger; and as her bodily weakness and her sufferings increased, she was enabled, through the Lord's sustaining power, to evince that there is a blessed reality in the Christian faith.

On the evening of the 12th, her mind being very tranquil and collected, and her faculties clear, it was remarked to her as a favour; to

which she replied, "I esteem it a very great favour indeed;" adding, "I have loved the Lord Jesus from an early period of my life to the present day; and he has not forsaken me. Notwithstanding my short-comings, I have hope in Him; but it is not by any acts of righteousness that we have done, but of his mercy he saveth us."

As the last conflict of nature approached, her pain and bodily distress increased, but she was mercifully borne above it, and with a pleasant countenance observed, "These light afflictions are but for a moment;"—which were her last words. She was soon permitted, as we believe, to receive that far more exceeding and eternal weight of glory, which they work for the righteous; gently passing away, without any struggle, on the morning of the 13th of the Fourth month, 1840, in the 67th year of her age; leaving the consoling assurance, that, through the mercy of God in Christ Jesus, she has joined "the general assembly and Church of the first born, which are written in Heaven."

May her watchfulness and circumspection, and the peaceful termination of her exemplary life, be the means of inducing others, and especially our beloved young friends, to embrace the visitations of Heavenly love, and to submit to the refining baptisms of the Holy Spirit; that *thus* a succession of faithful labourers may be

raised up, who, dedicating themselves to the Lord and his cause, may be qualified and strengthened to "serve their generation according to the will of God;" so that they also may at last receive "the end of their faith, even the salvation of their souls."

Testimony of Upper Evesham Monthly Meeting, New Jersey, held Third month 12th, 1842, concerning our deceased friends JOSIAH AND ELIZABETH REEVE.

JOSIAH REEVE was the son of Mark and Hannah Reeve of Cumberland county, New Jersey, and was born the 23d of the Ninth month, 1762.

Through the power of Divine grace, and the watchful care of religiously concerned parents, our beloved friend was brought early in life to yield to the restraints of the cross of Christ, by which he was prepared for usefulness in the church, and became an example of uprightness and dedication, in the support of the discipline, and of our religious testimonies.

He was remarkable for his diligence in attending all our religious meetings, and encouraging others in this important duty; not permitting his business, nor the inclemency of the

weather to deter him from it; and we believe it was the travail of his spirit, that the power of Truth might be witnessed to rise into dominion on these occasions, and his rejoicing to feel it to be so. He was a persevering labourer with those who had missed their way, endeavouring by persuasive means to convince and reclaim them; being unwilling to give them up, until all proper efforts had been used for their restoration. His charitable sentiments led him to cherish the good in all; yet in the administration of the discipline, he stood firm for the Truth and its testimony. His love for the cause of Christ and for his own religious Society, led him to seek the welfare of the younger members, encouraging them to yield to the convictions of the Spirit of Truth, that they might come up in the places designed for them in the militant church. As an overseer, he was faithful in reproof and warning, as well as ready to hold out a hand of help to those who he feared were falling short in the performance of their religious duties.

To the poor, and those in difficult circumstances, he was a kind and liberal benefactor, and in various ways contributed to their aid and comfort. In the early part of his life, when few, comparatively, stood forward as advocates of the rights of the coloured man, he was prompt and exertive in rendering him assistance to

obtain his liberty, when illegal measures were pursued by the slave dealer to reduce him to bondage; spending time and means in defending the oppressed.

He was prudent and consistent in the management of his temporal affairs, being careful not to extend his business beyond his means; and to keep to punctuality and justice, in the discharge of his engagements.

It was after the decease of his first wife, who was the daughter of John and Mary Newbold, that he removed and became a member of this monthly meeting; and in the fall of 1802, he was married to Elizabeth, daughter of William and Elizabeth Richardson. In the furniture of his house and his mode of living, he maintained the simplicity of our profession, bringing up his children conformably therewith; and governing his household with a view to their instruction in piety, and preservation from the corruptions of the world. As he advanced in religious experience, he was placed in the station of an elder; the duties of which he endeavoured to discharge faithfully, both by private caution, and also speaking a word in season, to them that are weary. He was engaged at different times in travelling with ministers, to whom he proved himself a sympathising companion; and it was his concern that the ministry might be in

the life and authority of Truth; and that the hands of those engaged in this weighty work, might be rightly supported, and the young and inexperienced brought forward in their gifts, to the edification of the church.

Being a full believer in the soundness of our religious principles, he was decided against all innovations upon them; and when a part of the Society seceded on account of a difference in doctrine, he stood firm in defence of the faith of the gospel; and bore his share of the trials brought upon us, in supporting our testimonies, and maintaining the rights of Friends.

For many years he was afflicted with asthma and consumption, from which he suffered much, particularly the last two years of his life; notwithstanding which he made great efforts to attend our meetings, when his strength was much reduced and respiration laborious. To many who regarded him as a father in the Truth, his company and solid, cheerful example, under much debility, were animating, and his removal has been felt as a great loss amongst us. He had apprehended for some time that his dissolution would be sudden, of which he gave intimations to some of his friends. A few days before the event, being about as well as usual, he remarked, that "his day's work was done; he was quietly waiting." And at the solemn close, his mind was preserved in calm-

ness, trusting in the mercy and goodness of God, extended to man through our Lord Jesus Christ, which he frequently referred to, as the only hope of his acceptance. He retired to his bed at the usual hour, and in the morning found himself more unwell, so as not to be able to rise; and his wife and children being present, in the prospect that the awful period had nearly arrived, when he must be removed from works to rewards, he said, that he had nothing to plume himself with, but he saw nothing in his way,—that he felt peaceful; and taking leave of his family, expired without a struggle, on the tenth day of the Eleventh month, 1840, in the 79th year of his age.

Elizabeth Reeve was the daughter of William and Elizabeth Richardson of Bucks county, Pennsylvania, and was born the 31st of the First month, 1770.

Being naturally of a lively disposition, she was an agreeable and interesting companion to her associates, but though fond of indulgence in dress, and the enjoyments usually attractive to the youthful mind, she was very early in life favoured with serious impressions, which checked her in the pursuit of gratifications incompatible with the cross of Christ. When nearly twenty-two years of age, she was brought under renewed convictions at the time

of the death of two of her sisters, which occurred within about a week. Two years afterwards, her mother being taken extremely ill, she covenanted with her heavenly Father, that she would freely submit to his Divine requisitions, whatever they might be; and was soon brought to evince her fidelity, by making a change in her dress, greatly in the cross to her natural inclination. From this period, she continued stedfast in her allegiance to her Lord and Master; and through submission to the baptism of His Holy Spirit, she experienced the old man with his deeds to be put off, and the new man, which after God is created in righteousness and true holiness to be put on. Thus being baptised into Christ, she was made a living member of his church, and an example of circumspect walking; and about the 30th year of her age, was appointed an elder.

In her thirty-third year, she was united in marriage to our friend Josiah Reeve, and became a member of this meeting. Possessing a discriminating mind, regulated by the power of Divine Grace, she was qualified for the exercise of the discipline. Being also gifted for the station of an elder, to which she was appointed by this meeting, her reliance for sound judgment was placed upon the sense which Truth gives. She entered feelingly into the trials which attend those engaged in the work

of the ministry, travailing in spirit with them; and was a true helper both at her own meeting, and when abroad as a companion with ministers in their religious visits to others. Having her dependance placed upon her divine Master, she gave proof of the spirit of discernment which he bestows, and was thereby qualified to distinguish between that which comes from the living Spring, and the workings of the natural mind, which minister death and not life.

She fulfilled the duties of a wife and parent with exemplary propriety, uniting with her husband in the support of our Christian testimonies in bringing up their family; and as a watchwoman in the church, she was tenderly concerned for the growth of the children in the Truth, endeavouring to guard the flock against the inroads of error; and though firm, she was mild and affectionate, and sought to draw her young friends into the love of true religion, many of whom loved her as a mother in Israel; and as a friend to the poor and afflicted, she will be long remembered by many.

She had been labouring under disease several months previous to the death of her husband; and after his funeral, on taking leave of some of her friends, she expressed to several of them, that their parting would be final here; which was soon verified. In about six weeks

she was taken increasingly ill; but with much composure and sweetness, she communicated pertinent advice to those around her, particularly to her children, saying it had ever been her desire for them, that they might have a possession in the Truth; she thought she might say "a thousand fold before any earthly possession." She remarked "that nothing else would do, but the surrender of the whole heart; devoting themselves to the Lord; giving up entirely to his service, and making no reserve; that it might not be said 'what meaneth the lowing of the oxen, and the bleating of the sheep that I hear in my ear.' Every high and lofty imagination must be brought down, and self prostrated in the dust, lying low at the feet of Jesus." Respecting herself she said, "that she might have kept nearer to the pointings of the Holy Spirit than she had done, yet believed from early life she had loved the Truth and endeavoured to follow it; desiring the prosperity of Zion more than any thing else, and prefering Jerusalem above her chief joy." "She did not know of any wilful disobedience to charge herself with; though she was a poor creature, having nothing pertaining to herself to depend upon;" saying, "all her own righteousness felt to her but as the dust of the balance." She ascribed it all to Divine mercy that she was accepted; adding, "I feel no condemnation;

nothing oppresses my mind." "I believe I have not followed cunningly devised fables; and have faith to believe that I shall be received into the everlasting arms." At this time she said, she felt no doubt of it; and several months before, after a time of great exercise of mind, it appeared to her, that there was "a seat preparing for her in heaven." Her sufferings were great, but she expressed that she felt that support, which she believed would carry her through, for the sting of death was taken away.

At another time she remarked, that she had thought much of this meeting, and desired the love of the world might not take the place of better things in the hearts of any—that baptism was needful to qualify for usefulness in the church, in order that the places left vacant might be filled—that the same Divine power which had raised up instruments for the Lord's work, was still able to raise up others; and she believed the cause of Truth would not be suffered to fall to the ground. She continued to express much deeply interesting matter during the intervals of ease; and in the extremity of pain, her ejaculation was, "Oh, heavenly Father, be pleased to take me to thyself, but thy will be done." After taking an affectionate leave of her tenderly beloved family and friends, who surrounded her dying bed, the disease induced a state of delirium; but notwithstand-

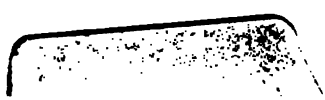
ing her mind was thus clouded about thirty-six hours, its tendency heavenward was evident. On being asked to take something, she replied; "I have taken much medicine, and do not wish to take any more; all I want is the pure water of Shiloh, and the wine of the kingdom."

A short time previous to the solemn close, the irritability of the nervous system subsided, and in great sweetness her immortal spirit took its flight, we doubt not to the mansions of eternal bliss, there to join the innumerable company which surrounds the throne, ascribing blessing, and honour, and power to Him who sitteth upon the throne, and to the Lamb, forever and ever.

She departed this life on the Fourth day of the First month, 1841, in the 71st year of her age.

In the removal of these dear Friends, we feel our loss to be great, yet we believe that the Lord is able to supply all the needs of his church, and it is our sincere desire that the young and rising generation, may be brought by submission to the gentle influences of Heavenly love, to take up the cross, and be thereby prepared to serve and honour the Lord in their day, and fill up the places made vacant by the removal of the faithful servants of Christ who have stood as standard bearers in the church.

FINIS.



C 8319.266.65
Memorials concerning deceased Frien
Widener Library 003015781
3 2044 081 813 107